

APPENDIXES

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The following two Appendixes bear upon the subject of the ninth essay, "Safed in the Sixteenth Century"—A City of Legists and Mystics." In Appendix A are published, for the first time, from manuscripts, four lists of moral precepts and usages observed by the saints of Safed, in some cases by the community at large. They throw important light upon the spiritual history of the community in that century, and they are often referred to in the Notes on this essay. These four lists were composed by R. Moses Cordovero, Abraham Galanti, Abraham Halevi, and Moses of ליריאה (Lieria?). The first three are famous names, and occur often in our text, whilst Moses of ליריאה is known only by a reference to him in the Responsa of R. Abraham de Boton, in connexion with a money litigation, where he is called *Chacham*. Three of these lists are reproduced from a manuscript in the Library of the Jewish Theological Seminary of America, whilst the first was copied from MS. C 812, X 893, bearing the title *Likkute Shoshanim*, in Columbia University Library, containing only this list, but in a better text. On the other hand, there are missing in it the last five precepts, which were supplied from the Seminary MSS. They are indicated by square brackets.

Appendix B forms an attempt to furnish a list of the names of the sages and the saints of Safed in the sixteenth century, not all of whom could well be brought into the text. It is impossible to adhere rigidly to the date, and there occur names of persons who come to the front in the first two or three decades of the seventeenth century, after the disappearance of Caro, Trani, Cordovero, and Loria. But as they were more or less connected, either as disciples or followers of the authorities just mentioned, and certainly had already reached the meridian of life when the seventeenth century broke upon them, we have a right to include them in this list. Others, again, came to Safed only in their old age, or they may have stayed there only for a time, but they all contributed to the fame of Safed in that century. The sources used are the regular biographic and biblio-

graphic authorities, such as Conforte, Sambari, Azulai, Michael, to which general references are given. In other cases, references are given to Responsa and to the Diary of Vital, and to the book גלגולים. In questionable cases, the doubt is indicated by a query. Of course, this list is to be considered as a mere attempt. It is impossible to obtain certainty in all cases, for there occur in the Responsa names connected with Safed for which there is really no authority that they ever lived in this place, their opinions having been obtained through correspondence with the Safed Rabbis.

LIST OF ABBREVIATIONS

OCCURRING IN APPENDIX B (PP. 302-6) AND IN THE NOTES ON
"SAFED IN THE SIXTEENTH CENTURY" (PP. 317-28)

AN. JB. Letter by an anonymous traveller, published in the *Jahrbuch für die Gesch. des Juden.*, vol. 3. Leipzig, 1863.

AZ. or AZULAI. Chayim Joseph David Azulai.—שם הגדולים.

AZKARI. Eliezer b. Moses Azkari.—ספר חרדים (ed. Warsaw, 1879).

BERTINORO. Letters of travel by R. Obadiah, of Bertinoro, published in the *Jahrbuch für die Gesch. des Juden.*, vol. 3. Leipzig, 1863.

CALIMANI. R. Baruch b. Simchah Calimani.—Introduction to the Commentary of R. Moses Alsheich to the Pentateuch (Venice, 1601).

CARO I. R. Joseph Caro—Responsa.—אבןת רובל.

CARO II. Responsa on דיני נשים (ed. Mantua, 1730).

CHABIB. R. Levi Aben Chabib.—Responsa (Venice, 1565).

CH. Y. חמדת ימים, ascribed to Nathan of Gaza; but see also חכמים כבוד by Menahem Mendel Heilperin (ed. Livorno, 1762-4).

CON. or CONFORTE. David Conforte.—קורא הדורות (ed. Cassel).

FRUMKIN. Arye Löw Frumkin.—אבן שמואל.

GHIRONDI. Samuel Mordecai Ghirondi, partial author of תולדות גדולי ישראל.

ג'ל. ספר הגלגולים (Przemysl, 1875).

- KAHANA. David Kahana.—אבן ננף.
- KAYDANOWER. R. Zebi b. Aaron Samuel Kaydanower.—קב הישר.
- MI. Heimann Joseph Michael.—אור החיים (Frankfort, 1891).
- MM. מגיד משרים, by Caro (ed. Wilna, 1879).
- MN. ספר הכונות ומעשה נסים (Constantinople, 1720).
- PARDES. Moses b. Jacob Cordovero.—פרדס רמונים.
- RABINOWITZ. Saul Pinchas Rabinowitz.—מוצאי גולה (Warsaw, 1894).
- RADBAZ (usually abbreviated ר"ד ב'ז). David b. Solomon Abi Zimra.—Responsa.
- SAMB. or SAMBARI. "Mediæval Jewish Chronicles" (ed. Neubauer, Oxford, 1887).—Containing also extracts of the Chronicles of Joseph b. Isaac Sambari, pp. 115-162.
- SCHWARZ. תבואות הארץ, by Joseph Schwarz (ed. A. M. Luncz, Jerusalem, 1900).
- SG. Moses ben Jacob Cordovero. ספר גרושין, Venice, 1600.
- SH. J. Baruch (Jacob b. Moses Chayim).—שבחי ירושלים (containing also a traveller's account of Palestine, in 1522, by an anonymous author. Livorno, 1785).
- SHLOMEL. R. Solomon b. Chayim Meinstler, better known as Shlomel.—שבחי הארי, together with the לקוטי ש"ם (Livorno, 1790).
- TRANI. R. Moses b. Joseph of Trani.
- VITAL. R. Chayim b. Joseph Vital.—שבחי ר' חיים וויטאל (Ostrog, 1826).

אלה הדברים

אשר דיבר משה איש האלהי הרמ"ק וללה"ה
אשר יעשה אותם האדם וחי בהם ויש בו ל"ו
דברים.

א' אל יפנה לבו מלהרהר בדברי תורה ודברי קדושה שלא
יהא לבו פנוי וריק מהרהורי מצוה בתורה ובמצות כדי שיהא לבו
משכן לשכינה.

ב' שלא יבעוס כלל שהכעס מביא לאדם לידי כמה עבירות
וצא ולמד ק"ו ממרע"ה וכבר ידעת מרז"ל בזוהר על ענין פגם
הכעס בפסוק חדלו לכם מן האדם אשר נשמה באפו וגו' ובפסוק
טורף נפשו באפו וגו' ואפילו יקומו כנגדו יהיה מן הנעלבים.

ג' לעולם יהא דעתו מעורב עם הבריות ויתנהג עמהם
בנחת ואפילו על העוברים על התורה יתנהג בנחת.

ד' שלא לשחות יין ביום כלל ועיקר אלא בלילה ומזוג
חין משבתות וימים טובים ור"ח שישתה ביום.

ה' למעט בבשר ויין בימי החול אפילו בלילה מפני שנותן
כח לסמ'.

ו' שלא להרהר בדברים בטלים בשעת חפלה אלא בדברי
תורה ועשיית המצוות ודברי קדושה.

ז' שלא לומר גנאי על שום אדם אפילו על שום בריה ובהמה.

ח' שלא יקלל שום אדם מישראל אפילו בשעת כעסו אלא
אדרבה יברך וכוה יתברך ואברכה מברכך.

ט' שלא ידבר בבית הכנסת אלא בדברי תורה.

י' שלא ידבר במילי דעלמא כלל ועיקר אלא בדברי תורה.

יא לא תגע בגופו יד ולא יוריד ידו למטה מטיבורו.

יב שלא ישבע שום שבועה קלה כל שכן חמורה אפילו

באמת.

יג שלא ידבר שקר ומדבר שקר ירחק ולא יוציא שקר מפיו

בשום צד ואופן.

י"ד להתחבר עם אחד מהחברים בכל יום לשאת וליתן בענייני העבודה.

ט"ו לשאת וליתן עם החבר הנז' בכל ערב שבת מה שעשה בכל ימי השבוע ומשם יבא לקבל פני שבת מלכתא.

י"ו לכוון בתפלתו כל מה שיוכל לפחות יכוון בשלש ראשונות ובארבע כריעות ובארבע זקיפות שמי שאינו מכין בהם השכינה צווחת עליו נתנני ה' בידי לא אוכל קום.

י"ז להזהר להתפלל תפלת מנחה בטלית ותפלין ובחזרה.

י"ח לברך ברכת המזון בקול רם כדי שיאמרו בניו אחריו אות באות מילה במילה.

י"ט לזיזר שלא לאכול ביום ראשון בשר ולא תבשיל של בשר ולא יין ולזיזר משחק בו ביום יותר מיום אחר וזלתי ביום טוב ור"ח וסעודת מצוה.

כ' בכל לילה ישב על הארץ ויקונן על החרבן ויכוון לבכות גם על עוונותיו שמאריכין קץ הנאולה.

כ"א שלא לקבוע סעודת רשות בביתו וזלתי סעודת מצוה.

כ"ב בכל יום חול קודם ברכת המזון יאמר מזמור על נהרות.

כ"ג לזיזר משיחה בטלה כל מה שיוכל והיא אחת מעשרה מילי דחסידותא דרב דלא שח שיחה בטלה מימיו.

כ"ד לזיזר שלא יהיה מאותם ארבע כיתות שאינם מקבלות פני שכינה והם כת חנפים כת שקרנים כת לייצנים וכת מדברי לשון הרע.

כ"ה ליתן צדקה בכל יום לכפר הטאתיו שנאמר וחטאך בצדקה פרוק.

כ"ו לכוון בקריאת שמע מאד בטהרת רעיונים יהיו הדברים על לבבו.

כ"ז לשמוע קריאת התורה מפי ש"צ כראוי ולא יטרידהו שום דבר.

כ"ח לזיזר לשלם נדרו מיד ולא יאחר נדרו שלשים יום.

כ"ט לזיזר להתודות קודם אכילה וקודם שינה.

ל' שלא יאמר שהחיינו בין המצרים ולא יאכל בשר ולא

ישתה יין זולתי המתענה שמותר לו מפני התענית.

ל"א להתענות כפי כחו.

ל"ב להרהר בדברי תורה על כל לעיסה ולעיסה כדי שיהיה המאכל כמו קרבן ושתית המיים והיין כנסכים.

ל"ג לעסוק בכל יום במקרא משנה תלמוד קבלה פסק.

ל"ד לתלמוד כל התלמוד שלשה פעמים כנגד שנים עשר חודש.

ל"ה להוריד דמעות בכל התפלות ולפחות בתפלה אחת מהן.

ל"ו להתענות שלשה רצופים ארבעה פעמים בשנה בארבעה

תקופות ואם יוסיף הרי זה משובח.

[לדבר בלשון הקודש עם החברים בכל זמן.]

[לאמ' על השלחן קודם ברכת המזון ב' פרקים ומזמור אחד.]

[לתלמוד בכל ליל שבת משניות כפי כחו.]

[לחזור בכל שבוע כל המשניות שיודע.]

[לידע בכל שבוע ב' פרקים משניות על פה לפחות.]

ע"א

מנחגים טובים וקדושים הנוהגים בא"י
הועתקו מכתיבת יד החכם השלם כמוהר"ר
אברהם גלנטי יחי' היושב בצפת תוב"ב לי"א.

אלה הדברים אשר יעשה אותם האדם וחי בהם

א' ערב ר"ח כל העם מתענין אנשים ונשים ותלמידים ויש מקום שבו מתכנסים אותו היום ויושבים שם כל היום כלו בסליחות ובתחנונים ודוים ומלקיות ויש מהם שמשים על בטנו אבן גדול דמיון סקילה ויש מי שמחנק בידיו בגרונו וכיוצא ויש מי שמשים עצמו תוך שק א' ומסחבים אותו סביבות ב"ה.

ב' ליל ר"ח יש אנשי מעשה שמשיכין בחצות וקורין בספר תהלות.

ג' מניחין טלית ותפלין בכל תפלת מנחה כמו בשחרית ונתפשט מנהג זה בכל העם.

ד' ערב פסח אחר חצות מתקבצין בבתי כנסיות ובבתי מדרשות וקורין בחלכות קרבן פסח בהרמב"ם ומתפללין מנחה גדולה ויוצאים

לעשות המצות שמורות ויש נוהגים וקוצרים החטים בידם ומקיימין לקט שכבה ופאה תרומות ומעשרות וחלה ומברכין על אכילת מצה ליל פסח במצה שנעשה עליה עשרה מצות.

ה' ימי חול המועד אחר הצות היום מתקבצין בבתי כנסיות וקורין שיר השירים ומתרגמין ומפרשין אותו יום יום.

ו' ליל ז' של פסח עומדין בחצות לילה וקורין עד קריעת ים סוף שבמדרש ויושע ומרגנין ברנה של תודה עד הבוקר ואומרים בקשות ובסיום הבקשות עומדין על רגליהם ואומרים בקול נעים מזמור בצאת ישראל ממצרים.

ז' כל לילי ספירת העומר מכונים בכל לילה תיבה אחת ממזמור אלקים יחנונו שיש בו מ"ט תיבות ואות אחת שבפסוק ישמחו ויראו בכל לילה כשקורין מזמור זה אחר ספירת העומר כשמגיעין לאותה תיבה שהיא כנגד אותה הלילה מרימים קול באותה תיבה להורות כי תיבה זו היא של לילה זו ויש קבלה בידם שמי שמכוין בזה לא ינום לילה אחת בבית האסורים אפי' שיהיה אסור בדיני נפשות.

ח' ערב שבועות ישנים שעה אחת או ב' שעות אחר שעשוצרכי מועד לפי שבלילה אחר האכילה מתקבצים בבתי כנסיות כל קהל וקהל בב"ה שלו ואינם ישנים כל הלילה וקורין תורה נביאים וכתובים ומשניות וזהר ודרשות בקראי עד אור הבקר ואז כל העם טובלים בבקר קודם תפלת שחרית כדאיתא בזהר פ' אמור מלבד הטבילה שטובלין בערב שבועות.

ט' כל ע"ש יוצאים לשדה או לעזרת ב"ה ומקבלים שבת כלם מלובשים בבגדי שבת ואומרים מזמור הבו לה' בני אלים ופזמון של שבת ואח"כ מזמור שיר ליום השבת.

י' ליום י"ב בתמוז בחצי היום מתקבצים בבתי כנסיות ובוכים וקוננים ומספרים על שבאותו היום ובאותה עת נעשה בטול שבסבתו אנו גולים בארץ הגוים.

יא' ערב ט"ב נוטל אדם קיתון של מים וישב בין תנור וכירים ודומה כמי שמחו מוטל לפניו.

י"ב ביום ט"ב אינם יוצאים מב"ה כל היום כלו ושמ קורין ספר כן גוריון ושבת יהודה ואינם אוכלים בשר ערב ט"ב.

י"ג ליל יום הכיפורים אינן ישנן כל הלילה דוגמת מיקרי
ירושלים לא היו ישנים כל הלילה ועוסקין בהלכות י"ה ובהלכות
שביתת עשור ובשירות וחשבחות ובפיוטים.
י"ד ערב ר"ח מתענין אנשים ונשים ותלמידים.
ט"ו ליל השענא רבה קורין כל הלילה בספר תהילים וסליחות
בין ספר לספר.
י"ו אנשי מעשה כל ערב ג' רגלים קונין כבש אחד ומחלקין אותו
לעניים.
י"ז אנשי מעשה עושין כמו ג' קילאוש סולת ועושין מצות
שמורות ונותנים ג' מצות לכל אחד ואחד.
י"ח להתפלל עם הצבור ערב ובקר וצהרים.
י"ט להיות מעשרה ראשונים בבקר ובערב.
כ' שלא לדבר כל זמן תפלה וכל זמן שם"ת פתוח אפי' בדברי
תורה.
כ"א לקבוע עתים לתורה ביום ובלילה ושלא לישן קודם קביעת
עתים לתורה.
כ"ב יש אנשי מעשה שקורין על השלחן מזמור על נהרות בבל.
כ"ג לעבור על פשע ולסלוח לכל מי שמצער אותו בין בדבור בין
במעשה וכ"ש שלא להוליד אותו בערכאות שמייקר שם ע"ז להשביחה.
כ"ד ליטול ידיו בקומו ממטתו קודם שינע בשום דבר וקודם
שידרוך על גבי קרקע להעביר רוח הטומאה.
כ"ה כשיצא מפתח ביתו לשים ידו על המזוזה לזכור ייחוד ה'
ומצותיו.
כ"ו להזהר בנדרים ושבועות כי בעון נדרים בניו של אדם מתים
שנא' לשוא הכיתי את בניכם וכו' וכתוב כי לא ינקה ה' וכו' לשקר לא
אמר אלא לשקר.
אלה דברי הברית אשר כרת ה' עם ישראל אשר יעשה
אותם האדם וחי בהם והם סיג לתורה והם כנגד חשבון השם יהו"ד
הקדש והמקיימם אלקי יעקב בעזרו.
כ"ז יש יחידי סגולה מקיימין מצות עשר תעשר כנ"ל בספרי דהיינו
ב' עשורי' דהיינו חומש מכל ריוח שיבוא לידם ומניחין אותו בארנו

להיות מזומן לידם למצוה הבאה לתת בעין יפה הפקדון אשר הפקד
אתו וכדרכתב ר' עובדיה ריש כ' פאה בפירושו למשניות ואפי' מי
שהוא עני ידענו שרגיל לעשות כן.

כ"ח יש נוהגין להקבלת שבת אחר מנחה מלובשים בבגדי שבת
קורין שיר השירים ואח"כ הפיוט של הקבלת שבת בואי כלה. ובליל
שבת קורין ח' פרקים ממ' שבת ובבקר ח' ובמנחה ח' דלהכי כיון
רבינו הקדוש לסדר כ"ד פרקים במ' שבת כנגד כ"ד קשומי כלה.
ועתה יגדל נא כ"ח ה' אלהינו להיות על ימין המתאמת לעבוד את
יוצרנו ית' בסוד מרע ועשה טוב. אכ"ר.

אלה הם חסדייך אחרות

נוהגים בצפת תבו"כ בוי"ש מהם שנכתבו ג"כ
למעלה ואלן באו מן החסיד העליון כמ' אברהם
הלוי תושב צפת תבוב"ב יצ"ו.

א' מנהג רוב בעלי תורה יראי שמים שמתפללין מנחה בטלית
ותפללין ויחידים מניחים כל היום ואפי' בדרך.

ב' רוב הקהלות מתענים ערב ר"ח ואפי' הנשים קרוב לאלף (לערב)
ג' יש חברת בעלי תשובה שמתענים תמיד ומתפללים מנחה בכל
יום בבכיה ודמעה ומלקות ושק ואפר ויש מהם שמתענים בכל שבוע ב'
ימים וב' לילות ויש ג' ימים וג' לילות.

ד' רוב בעלי תורה כשקמים בחצי הלילה ללמוד יושבים לארץ
ומתעטפים שחורים ומקוננים ובוכים על חרבן הבית וכן עושים חברת
בעלי תשובה יום המשמר.

ה' רוב בעלי תורה לומדים משנה ע"פ יש מהם ב' סדרים ויש ג'
וכ'.

ו' כמה בעלי תורה יראי שמים טובלים לקרי שלהם. ועוד ע"ש
טובלין להבדיל בין קדש לחול ולובשים לבנים כל השבת.

ז' כמה כתות יוצאים ע"ש מבעוד יום לבושים לבנים ומקבלים
פני שבת וקורין מזמור הבו לה' בני אלים ופזמון לכה דודי ומזמור
שיר ליום השבת ואומ' בואי כלה.

ח' בכל ג' סעודות משוררים ומהללים ומזמרים וכן בר"ח וס'

ש"ד ועוד למדים מס' שבת ב' סעודות ח' פרקים בכל סעודה.
ט' רוב המדינה מניחים פיאה רוחב אצבע מראש האזן ויש
מניחין רוח ב' אצבעות.
י' יש מהם שהולכים על כל חצר וחצר ועל החניות להזהיר
על השבת ולהכניסו מבעוד יום.
י"א יש מהן אוכלין חולין בטרהרה ב' פעמים בשבת קודם
הפסח ובי' ימי תשובה.
י"ב יש מהם שמשיאים את בניהם ובנותיהם מי"ג ומי"ד שנים
חפץ מן המניחים אותם כ"ה שנים ויותר בשביל הממון עד
שיעשה כמה עברות ומתחייב כמה מיתות.
י"ג יש חברה שהולכים כל מוצאי שבת לשורר ולרקד ולשמח
חתן וכלה.
י"ד רוב בעלי תורה אוכלין מצה שמורה ליל פסח ויחידים כל ז'
ומחמירים כמה מיני חמרות.
ט"ז כל בעלי תורה לומדים ליל שבועות עד אור הבקר וליל
הושענא ג"כ וכמו בן והמון העם קמים ליל הושענא לסליחות.
י"ז בכל ב"ה גוברים צדקה קודם תפלה בשירת הים.
י"ז יש מלמדים סובבים במדינה ללמד נשים וקטנים תפלה
וברכות.
י"ח כמה בעלי תורה לומדים כל ליל ששי.
י"ט כמה בעלי תורה חסידים שאין אוכלין בשר ושותין יין כל
השבע שמתאבלין על החרבן ועל עונותיהן.
כ' כמה בני אדם שעושים ר"ח קרוב לשבת באכילה ושתייה
ומלבוש וכן מוצאי שבת שלחן ערוך ונר דלוק.
כ"א כמה בני אדם שאין נשבעין כלל ואפילו באמת ונוהרים
לדבר אמת.
כ"ב כמה חסידים מתעניין ד"פ בשנה ג' ימים וג' לילות
בארבעה תקופות.
כ"ג מנדלים יתומים ויתומות בתוך בתיהם ומשיאים אותם סמוך
לפרקם.
כ"ד בר"ח ניסן מתקבצים ת"ח ועוסקין במלאכת משכן.

כ"ה בר"ח ניסן מתקבצים כמה כתות ומתעסקין בכל כלי המשכן וקורין פ' ויהי ביום השמיני עד וירא וגו' ופ' ויהי ביום כלות משה וקרבן נחשן ובכל יום קורין קרבן נשיא וכו'.

ואלו אחרים קבלתים מה"ר משה מליריאה יצ"ו

א' להניח טלית ותפלין במנחה והמחמירין כל היום והטעם א' שמצותן כך היא ב' שבעודן עליו לכו נמשך ליראת ה' ואהבתו ג' התקונים כתיבת יד אומרים כי כל תפלה שאין בה טלית ותפלין אינה מתקבלת מפני שסמאל רודף אחריה ובהיות התפלה בטלית ותפלין אין לו רשות ויכולת עליה ד' שהתורה והמצות שאדם עושה בעולם הזה עושין לו מלכות לעולם הבא ומי שאינו מניח תפלין כל היום אינו זוכה לעטרת זהב גדולה שמרדכי יצא מלפני המלך ית' ששבעים שרים רודפים ומקטרגים תמיד על ישראל שנא' שרים רדפוני חנם והמניח התפלין בכל תפלה ובכל היום הוא קושר אותם שנא' לאסור מלכיהם בויקים זהו ואת עורות גדיי העוזים הלבישה על ידיו אלו תפלין של יד ועל חלקת צואריו אלו תפלין של ראש.

ב' להכניס שבת מבעוד יום לפחות שעה אחת קודם והוא זכור את יום השבת יום השבת לא נאמר אלא א"ת מכאן שצריך להוסיף מחול על קדש ואם אינו מוסיף קובר את בניו שנ' וביו"ם השב"ת שנ' כבש"ם ס"ת מתים ר"ל אם תראה תנוקות בני שנה שמתו תמימים בלא עון תדע שאבותיהם מחלל' שבת אין לי אלא להוסיף מחול על קדש בכניסתו ביציאתו מנין שנא' על כן בירך ה' את יום השבת יום השבת לא נאמר אלא את ואם מכניסו מבעוד יום יורש גן עדן ולפי' ר"ת של פסוק זכור בנמ' גן ואם מחללו יורש גיהנם ולפי' זכור את יום כך כתב.

ג' ללבוש בגדים לבנים בשבתות ובי"ט טעם א' והוא מנהגו של ר' יהודה ב"ר אלעאי שלובש לבנים ומתעטף לבנים ודומה למלאך ה' ב' שהנשמות בשבתות וי"ט לובש' לבנים בגדי אור והוא על כן באורים כבדו ה'. ג' אשריהם ישראל שמה שעושין למטה עושין כנגדו למעלה בחול ה' מתלבש בדין שהוא שחור וכן השכינה שנא' אלבש שמים קדרות שחורה אני ונאווה בשבת ה' ושכינתו

מתפשטים ומתלכשים ברחמים שהוא סוד בגדי לבן ולפי' חייבין ישראל לשבת במקום ואם ח"ו אינו עושה למטה אינו עושה למעלה. (אמר שמ"י והרמז לזה שבת במ"ק עם האותות עולה י"ב עת במ"ק עם המלה עולה ג"כ י"ב ועל זה אמר הכתוב בכל עת יהיו בגדיך לבנים.)

ד' שעושין משמרה ערב ר"ח ומתקבצין בבתי כנסיות ובבתי מדרשות ורוב היום בתפלה ודמעה ושק ואפר סמנם תשוב"ה תענית שק וידוי בכיה הספד על שני סבות על חרבן בית המקדש ועל עונות ועון שנא' והתודו את עונם ואת עון אבותם וטעם התענית א' להרתיש בן החומר והו' יחבוש את חמורו מלשון חומר ב' בזמן שבת המקדש קיים מקריב קרבן געכשיו מקריב חלבו והו' אדם כי יקריב מכם ממש חלבכם ודמכם ג' שבזמן שאדם הוטא מפריד הרחמין מן הדין ובזמן שהוא מתענה ועושה תשובה הוא מחברם והו' נגרנן מפריד אלוף אלפו שהוא רחמים [פ"ו גמ'] אלקים. הרשע הוא מפרידם ומהזירה הוא מחברם בחלב ודם שהוא רחמים ודין.

ה' יש חסידים ואנשי מעשה שדורשי' בכל משמרה ומשמרה דברי כבושין והכנעה ועניני תשובה וחמר העבירות ובני אדם שבים לקונם. ו' יש בני אדם יראי שמים שהולכים על כל הבתים לבקש על המזוזות שמא הם פסולות ואם הוא עני נותנים אותו לו מכיס הצדקה וטעם המזוזה כי מזוזה בנימ' אל"ף דל"ת וכו' וכן פי' ועשו לי מקדש מזוזה קנ"ה דל"ת שד"י ושכנתי בתוכם לפי שסמאל הוא יושב לפתח הטאת רובץ ובהיותו מניח המזוזה הוא ניצול.

ז' שרוב מדינה מניחים פיאה רוחב אצבע מראש האזן וטעם מצוה זו לפי שבזאת המצוה בלבד הוא נכר בין בחיים בין במות שהנא יהודי והו' כל רואיהם יכירום ובחיינו יכירו שהוא יהודי ופי' יהודי כי ליהודי ששם המפורש חתום בו שהוא כפולה ועוד כל מי שאינו מניח פיאה כחות טומאה דנגמת פרות שולמין על נשמתו פא"ת ראשיכ"ם ול"א תשחי"ת ר"ת פרות וטעמים גדולים יש ואסור לגלותם אבל חסידים ואנשי מעשה מניחים פיאה רוחב הצדיה ומצוה זו אינה כשאר מצות שהיא תמיד עמו ביום ובלילה מיום שנולד עד יום מותו ובמותו הולכת עמו. (ופי' היינו יהודי אם תשים יו"ד תוך

ד הרי יהוד.

ח' שנוהרים שלא לנלח שער הערוה ושער בית השחי וטעם מצוה זו לפי הפשט שלא ילבש גבר שמלת אשה. עוד ששערות אלו אסורות להשחיתם כי שערות קדושי' במ ולא אוכל לפרש והעובר מובטח שביציאת נשמתו יתגלגל באשה וזהו שלא עשני אשה וזהו לא ילבש גבר שמלת אשה שיתגלגל בגוף אשה העוברת על לאו זה.

ט' שכמה חסידים ואנשי מעשה אינם מדברים משעה שיתחיל להתפלל עד שיסיימו עלינו לשבח וטעם הדבר א' [שמשעה] שהתחיל לדבר עם המלך אין ראוי לחזור לדבר עם העבד. ב' שהתפלה במקום קרבן ופי' קרבן הוא על ידי עניינו אחד שמקרב אותיות ה' המיוחד אחת אל אחת וזהו קרבן אל ה' ממש. הג' שמקרב ומערב הרחמים עם הדין והדין עם הרחמים וזהו ה' הוא האלקים היינו מדת הדין עם מדת הרחמים והמדבר דברי חול מכניסם סמאל בקדושה הפך מעשה מרע"ה שנא' בו ויד את המצרי זה סמאל שרצה לכנס בקדושה והרג אותו וטמן אותו בחיל מלשון ולהבדיל בין הקדש ובין החול.

י' שיש חסידים שהולכים ע"ש ב' שעות קודם היום על הבתים ועל המבואות להזהיר בני אדם על שמירת שבת שכל המקיים שמירת שבת כאילו קיים כל המצות וזהו שב"ת גימ' תשב הסר תרי"ג ישאר פ"ו שהוא אלקים שבר"א שמים וארץ ומנין שעובר על תרי"ג מצות שנא' עד אנה מאנתם לשמוע מצותי ותורותי מצותי מצוה עשה ולא תעשה תורותי תורה שבכתב ותורה שבעל פה.

APPENDIX B

(For List of Abbreviations see pp. 290-1.)

- AARON B. ELEAZAR (the Blind). Mi., p. 147.
- ABRAHAM (אַרְוֹאִיטִי אַרומטי). See Manasseh b. Israel's *Nishmath Chayim*, III: 10; Caro I, 124.
- ABRAHAM DE BOTON. Con. 48a.
- ABRAHAM GABRIEL. Con.; Mi.; ג"ל, 88 b.
- ABRAHAM GALANTI. Con.; Samb.; Az.
- ABRAHAM B. GEDALIAH B. ASHER. Con.; Samb.; Az.; Mi.
- ABRAHAM HALEVI בְּרוּכִים. Con.; Az.; Mi. (p. 61. See references, but confused there with Abraham Halevi the Elder. Cf. Frumkin, 72).
- ABRAHAM B. ISAAC LANIADO. Mi., no. 145.
- ABRAHAM B. ISAAC ZAHALON. Mi.
- ABRAHAM B. JACOB BERAB. Con.
- ABRAHAM LACHMI. See Manasseh b. Israel's *Nishmath Chayim*, III: 10.
- ABRAHAM SHALOM (the Elder). Con. (see especially 33 b.); Samb.; Mi.
- ABRAHAM SHALOM (the Younger). Con.; Mi. (p. 122).
- ABRAHAM B. SOLOMON עֲלוֹן. See Preface to Zechariah b. Saruk's Commentary on Esther.
- BENJAMIN HALEVI. Con. (p. 49 b.) (?); Samb.; Mi. (pp. 280-281).
- CHAYIM B. ISAAC הַחֵבֶר. Con.; Samb.; Az.; Mi.
- CHAYIM VITAL. See text.
- CHIYA ROFE (the physician). Con.; Samb.; Az.; Mi.
- DAVID AMARILLO. See Solomon Adeni, Introduction to his Commentary מְלֹאכֶת שְׁלֹמֹה.
- DAVID DE קַאשְׁטֵרִישׁ. Con. 48a. See Notes.
- DAVID COHEN. Vital, 14 b.
- DAVID HABILLO. Con.; Samb.; Az.; Mi.
- DAVID NAVARRO. Con.; Samb.
- DAVID B. ZECHARIAH זְרִינְק. See Mi., nos. 718 and 813. See also Frumkin, 58.
- DAVID ABI ZIMRA. Con.; Samb.; Az.; Mi.
- ELIEZER AZKARI. Con.; Samb.; Az.; Mi.

- ELIEZER GINZBURG, son-in-law of רמ"א. See David Grünhut, טוב רואי, title page.
- ELEAZAR B. ISAAC ארחה. Con.; Az.; Mi.
- ELEAZAR B. YOCHAI. Con.; Samb.; Az.; Mi.
- ELIJAH FALCON. Con.; Samb.; particularly p. 152; Az., and s. n. Moses Alsheich; Mi. See Manasseh b. Israel's *Nishmath Chayim*, III: 10.
- ELIJAH DE VIDAS. Con.; Samb.; Az.; Mi. See also text.
- ELISHA GALLICO. Con.; Samb.; Az.; Mi. See also Zunz, Introduction to De Rossi, *Meor Enayim*.
- GEDALIAH ALKABEZ. See Az. Cf. Steinschneider, Catalogue, col. 1002.
- GEDALIAH CORDOVERO. Con.; Mi.
- GEDALIAH HALEVI. Con. 48 a; identical with Vital's brother-in-law; see Vital, 3 a, and ג"ל, 87 b.
- ISAAC ALFANDARI. Con. 46 b.
- ISAAC ארחה. Con., especially p. 41 a.
- ISAAC DE BOTON. Con. 48 a.
- ISAAC COHEN. Vital, 20 a, 23 b; cf. Con. 41 a.
- ISAAC GERSON. Con.
- ISAAC KRISPIN. Samb. 152 (?).
- ISAAC LORIA. See text.
- ISAAC B. MENAHEM בסטן. See Neubauer, Cat., no. 411.
- ISAAC MISOD. Con. 36 a. Perhaps identical with Isaac b. David, called "Misod," mentioned by Trani, I, 32.
- ISAAC מישען. See Az.; Abraham b. Asher and references; Con. (?).
- ISHMAEL HALEVI ASHKENAZI. Vital, 14 b.
- ISRAEL CORIEL. Con.; Samb.; Az.
- ISRAEL SARUK. Con. 46 b; Az., and sub Solomon Loria.
- ISSACHAR SASSON. Con.; Samb.
- JACOB ABULAFIAH. Samb.; Az. MN 7 b and 12 a. See, however, Modena, *Ari Noham*, 19 b.
- JACOB א"ש תם, etc. Samb. 151 (?).
- JACOB אלטרם or אלטריין or אלטרף. Vital, 14 b; Samb.
- JACOB BERAB. See text.
- JACOB BERAB (B. ABRAHAM) (the Younger). Con.; Samb. 162.
- JACOB B. CHAYIM. Pref. to באר שבע.

- JACOB FALCON. Con.
- JACOB ג'ויל. Perhaps a corruption of ג'ויניון. See Samb.; Vital, 25 a, 151, and Azkari, 95.
- JACOB SASSON. Con. 48 a.
- JACOB ZEMACH. Con.; Az.
- JEDIDIAH GALANTI. Con.; Mi.
- JEHIEL GINZBURG. See תולדות משפחת גינצבורג, p. 187.
- JEHUDAH B. URI (of Heidelberg). See Caro II, 62 c.
- JEREMIAH OF CANDIA. Con. 48 b.
- JONATHAN GALANTI. Con. 48 a.
- JONATHAN SAGIS. Con. 48 a; Vital, 23 b; ג"ל, 88 a.
- JOSEPH ARZIN. Vital, 23 b; ג"ל, 81 a. Cf. מאמץ כח, by R. Moses Almosnino, 18 b.
- JOSEPH ASHKENAZI. Con.; Samb.; Az. Cf. Kaufmann, *Monatschrift*, vol. 42, p. 38 seq., and Bloch, vol. 47, p. 153.
- JOSEPH BARZILLAI. Mi.
- JOSEPH קלדירין. Con. 48 a.
- JOSEPH OF ליריא (LIERIA). Az.; Samb.
- JOSEPH SAGIS. Con.; Samb.; Az. (?).
- JOSEPH SAJJAH. Con.; Az.
- JOSEPH SARAGOSSI. Samb.; Az.
- JOSEPH SKANDRANI. Con. 30 b; Az.; Mi., no. 1042.
- JOSEPH B. TABUL. Con. 40 b and 48 a; Vital, 23 b. Probably identical with Joseph Maarabi.
- JOSEPH TIBBON. Con. 41 a.
- JOSEPH VITAL. Samb.; Az.
- JOSHUA B. NUN. Con.; Az.
- JUDAH משען. Vital, 23 b; Con. 40 b; ג"ל, 88 a.
- LAPIDUTH. Az. See Vital, 1 a.
- LEVI B. CHABIB. Con.; Samb.; Az.; Mi. See also Frumkin, 30 a.
- MENAHM B. ABRAHAM GALANTI. Kaydanower, ch. 15.
- MENAHM HA-BABLI. See Caro II, 35 b (?).
- MENAHM GALLICO. Ghirondi, 252.
- MISOD AZULAI. Con. Perhaps identical with Misod Maarabi. See Shlomiel, 34 b, and Con. 40 b.
- MORDECAI HA-COHEN (author of a commentary on the Bible). Con.; Az.
- MORDECAI DATO. Con. 42 b; Landshut, עמורי העבודה, s. n.

- MOSES ALKABEZ. Con.; Ghironi, 242.
- MOSES ALSHEICH. See text.
- MOSES BARUCH. Con.; Az. See also Caro II, 17 a.
- MOSES BASULA. Con.; Ghironi, 250. Cf. also Mortara, p. 7.
- MOSES CORDOVERO. See text.
- MOSES GALANTI. Con.; Samb.; Az.
- MOSES HALEVI מרינקי. Con.; Samb.
- MOSES B. ISRAEL NAGARA. Con.; Samb.; Az.
- MOSES JONAH. Con. 41 a; ג"ל, 89 a.
- MOSES B. JOSEPH TRANI. See text.
- MOSES OF ליריאה (LIERIA). Boton, לחם רב, no. 184.
- MOSES B. MACHIR. Con.; Az.
- MOSES MINTZ. ג"ל, 88 b; *Ez ha-Chayim*, 6 a. Cf. Mi., no. 531.
- MOSES NIGRIN. Con.; Az.; cf. also Ghironi, 226.
- MOSES ONKENEYRA. Az. See Caro I, 124, spelled somewhat variously.
- MOSES OF ROME. See שערי נ"ע.
- MOSES SAADYA. Con.; Samb. See also Caro II, 17 a. Cf. Vital, 12 b, 15 b.
- PHAREZ COLOBI. See text.
- SABBATAI MANASSEH. Samb.; cf. Caro I, 124, and ג"ל, 91 a.
- SAMUEL BIAGI. See Manasseh b. Israel's *Nishmath Chayim*.
- SAMUEL GALLICO. Con.; Az.
- SAMUEL B. SHEM TOB ATIYA. Con.; Samb. See Frumkin, 51.
- SAMUEL DE USEDÁ. Con.; Samb.; Az.
- SAMUEL VERGA. Con.; Samb.; Az.
- SHEM TOB ATIYA. Con.; Az.
- SIMON ASHKENAZI. See *Peri Ez Chayim*.
- SOLOMON אבטבאן. Con.; Samb.; Az. See also Jewish Quarterly Review, IX, p. 269.
- SOLOMON ADENI. See his Introduction to his Commentary מ"ש to the Mishnah (Wilna, 1887). For this reference I am obliged to Dr. L. Ginzberg.
- SOLOMON ALKABEZ. See text.
- SOLOMON COHEN. Con. 48 a.
- SOLOMON SAGIS. Con.; Az.
- SOLOMON סירילין. Con.; Samb.; Az. Cf. Frumkin, 44.
- SOLOMON B. YAKAR. Chabib, Responsa, 322 a.

SULAIMAN B. אִוְתָנָא. Con.; variously spelled. See especially p. 42a, and Cassel's note; Samb.; Az. ס 1, identical with the writer of the same name known by his notes to the Siphre and the Mechilta. Cf. Pardo's Preface to his commentary to the Siphre.

TOBIAH HALEVI. Con.; Samb.; Az.; Mi.

YOMTOB ZAHALON. Con.; Az.

ZECHARIAH B. SOLOMON זַעֲרַיָּהוּ (father-in-law of Caro). Differently spelled by various authors. Samb.; Az.; Mi. (p. 364). Cf. also Frumkin, 59.

NOTES

NOTES

A HOARD OF HEBREW MANUSCRIPTS

I

¹ Published in The Times, London, August 3, 1897, and in The Sunday School Times, Philadelphia, about the same date.

A HOARD OF HEBREW MANUSCRIPTS

II

¹ Most of the contents of this article, written when the examination of the Genizah had been proceeding for several months, were published in The Jewish Chronicle, London, October 15, 1897, and April 1, 1898.

² See above, page 9 seq.

³ See below, page 41 seq.

THE STUDY OF THE BIBLE

¹ Given as Inaugural Lecture on my appointment as Professor of Hebrew in University College, London, January 26, 1899.

² See Barth, *Etymologische Studien*, p. 14 seq.

³ *Berachoth*, 61 a.

⁴ Several more editions, embodying also fragments of Ben Sira that have come to light since the article was written, have been added. It should be noted that *doubts were also expressed since then against the authenticity of these fragments*, but those who raised these doubts were, with the exception of two or three students, hardly justified to speak about the matter. One of them even confessed that he did not study the question. His objections were probably on general principles to object to everything, whilst the doubts which came from the two or three serious students were refuted in ever so many brochures and articles in learned papers. The consensus of the great majority of scholars in America, England, France, Germany, and even Russia, who did study the question thoroughly and most carefully examined all the evidence *pro* and *contra*, is in favour of the authenticity of these discovered fragments.

¹ See "The Wisdom of Ben Sira," edited by S. Schechter and C. Taylor (Cambridge, England), 1899. See especially *Introduction*, pp. 7 to 38, where the arguments advanced in these last pages are given more fully.

A GLIMPSE OF THE SOCIAL LIFE OF THE JEWS IN THE AGE OF JESUS THE SON OF SIRACH

¹ Lecture delivered at the Jewish Theological Seminary of America, in the series of Public Lectures, Academic Year 1904-1905.

² See above, p. 41 seq.

³ See above, p. 47.

⁴ See *Ben Sira*, original Hebrew, 51 : 23.

⁵ See *Mishnah Aboth*, IV, 13, and *Aboth d. Rabbi Nathan*, I, 31.

⁶ See 2 Maccabees, IV, 14.

⁷ See 2 Maccabees, VI, 19, and 1 Maccabees, I, 62, 63, and II, 42.

⁸ See *Bechoroth*, 29 a, of *Derech Erez Zuta IV*, of which the text is a paraphrase.

⁹ See Dr. Edersheim's Introduction to his commentary on Ecclesiasticus in the Speaker's Bible.

¹⁰ So Revised Version. Cf. also Ryssel in Kautzsch's Apocrypha, on this verse. The sense probably is that they pray for the prosperity of their work.

¹¹ See also *Syr. Version*.

¹² See *Kiddushin*, 82 a.

¹³ See original Hebrew, ed. Schechter-Taylor, and notes.

¹⁴ See *Baba Kama*, 110 b.

¹⁵ *Pesachim*, 57 a.

¹⁶ See *Bechoroth*, 26 b. It should, however, be remarked that according to Siphre, 145 a (ed. Friedmann), the majority of the priests were well off. I am inclined to think that this latter statement must be confined to certain places and certain ages.

¹⁷ See *Bechoroth*, 45 a.

¹⁸ See *Baba Kama*, 85 b.

¹⁹ The originality of Ben Sira can be maintained only by assuming, with Bötticher, Dillmann, and others, that the זשיר, the "rich" of Isaiah (53 : 9), is a corruption of עשיר רע, "evil-doers," or עשק, "oppressor." In this case Ben Sira would be the first to identify the עשיר with the רשע.

²⁰ See *Sukkah*, 49 b.

²¹ See *Aboth d. Rabbi Nathan*, ed. Schechter, II, 15, text and notes.

²² See Edersheim's commentary to these passages.

²³ See *Sanhedrin*, 23 a.

²⁴ See *Shabbath*, 11 a.

²⁵ See *Tosefta Berachoth*, 6, and references and the commentaries to it. Cf. *Aruch*, s. v. פֶּסַח, and Friedmann in his work on the Agadah of Passover, p. 20 seq.

²⁶ See *Tosefta Berachoth*, ed. Zuckermann, ch. 4.

²⁷ *Tosefta Berachoth*, ch. 7.

²⁸ See *Sirach*, XXXII, 11, original Hebrew, and *Ta'anith*, 5 b.

²⁹ See *Berachoth*, 63 b.

³⁰ See Leopold Löw, *Gesammelte Schriften*, III, 407.

³¹ *Nazir*, 4 b.

³² See *Sanhedrin*, 38 a.

³³ See *Aboth d. Rabbi Nathan*, II, 31.

³⁴ See *Ta'anith*, I, 23 a.

³⁵ See *Aboth*, I, 6, and *Aboth d. Rabbi Nathan*, I, 8.

³⁶ See *Siphre*, 93 b, and references given there.

³⁷ See *Yebamoth*, 61 a, and Graetz, *Geschichte*, III: 444.

³⁸ There is strong doubt about this verse. See Ryssel's commentary on *Die Sprüche Jesus*, etc., 26: 18.

³⁹ See *Kiddushin*, 30 b.

⁴⁰ See *Kethuboth*, 59. See also *Tosefta Kethuboth*, 5. Cf. Maimonides, *Mishneh Torah*, *Hilchoth Ishuth*, 21, and commentaries.

⁴¹ See *Midrash Rabbah* to Lamentations, I, 4.

⁴² Jerusalem Talmud, *Peah*, III, 9, *Nedarim*, 40, and *Tractate Semachoth Zutarti*, ed. Horowitz, and reference given there.

⁴³ See *Nedarim*, 40 a.

ON THE STUDY OF THE TALMUD

¹ Paper read before the Hebrew class at University College, London, October 19, 1899.

² In connexion with this work I should like to call the attention of students to *Das letzte Passahmahl Christi und der Tag seines Todes*, by Professor D. Chwolson (St. Petersburg, 1892), a work which, for the depth of its Rabbinic learning and the

critical acumen displayed in it, has hardly its equal. It is, indeed, so far as I know, the first attempt to treat what one may call the Halachic part of the New Testament with the thoroughness and devotion usually bestowed only on doctrinal points.

³ Cf. מונוה"ץ, p. 45, הערות.

⁴ *Lev. Rabbah*, I.

⁵ See especially the Midrash *Lekach Tob*, ad loc.

⁶ *Cant. Rabbah*, ad loc.

⁷ *Ibid.*

⁸ *Pesikta Rabbathi* (ed. Friedmann), p. 36, text and notes.

⁹ *Shibbole Halleket*, 145 a.

¹⁰ B. T. *Baba Mezia*, 45 a, and parallel passages.

¹¹ B. T. *Sanhedrin*, 39 a.

¹² Jer. T. *Sukkah*, 55 a.

¹³ *Mishnah Yoma*, VIII, 9.

¹⁴ *Cant. Rabbah*, I, and parallel passages.

¹⁵ *Cant. Rabbah*, *ibid.*

¹⁶ B. T. *Sanhedrin*, 95 a.

¹⁷ B. T. *Chagigah*, 15 a, and parallel passages.

¹⁸ B. T. *Berachoth*, 3 a.

¹⁹ See Löw, *Gesammelte Schriften*, II, p. 58, note 1. A good essay on the subject is still a desideratum.

²⁰ *Num. Rabbah*, XIV, and parallel passages.

²¹ *Lev. Rabbah*, XXI.

²² Jer. T. *Sotah*, 22 a.

²³ *Chapters of R. Eliezer*, XLIV, but see also B. T. *Yoma*, 22 b.

²⁴ See *Perek R. Meir*.

²⁵ B. T. *Chagigah*, 15 a.

²⁶ *Pesikta* (ed. Buber), p. 162 seq.

²⁷ B. T. *Baba Mezia*, 59 a.

²⁸ *Torath Kohanim* (ed. Weiss), 91 b.

²⁹ See *Pesikta Rabbathi*, 124 b.

³⁰ B. T. *Sanhedrin*, 34 a.

³¹ *Mechilla*, 3 a, 6 a, etc.

³² *Tanchuma*, מטות.

³³ *Yalkut*, I, § 766. See Dr. Taylor's *Sayings of the Jewish Fathers*, 2d ed., p. 160.

³⁴ See *Jewish Quarterly Review*, VI, pp. 419 and 634, for references.

³⁵ *Yalkut*, *ibid.*; *Genesis Rabbah*, I, and *Cant. Rabbah*, VIII.

³⁶ *Cant. Rabbah*, VII; *Num. Rabbah*, II; *Siphre* (ed. Friedmann), 143 a; and Rashi's Commentary to *Cant. V*, 9.

³⁷ B. T. *Chagigah*, II, and the Jerusalem Talmud, *ibid.*

THE MEMOIRS OF A JEWESS OF THE SEVENTEENTH CENTURY

¹ *Die Memoiren der Glückel von Hameln, 1645-1719, herausgegeben von Professor Dr. David Kaufmann* (Frankfort, J. Kauffmann, 1896).

² *Diary*, p. 24.

³ *Ibid.* pp. 24 and 25.

⁴ *Ibid.* pp. 26 and 27.

⁵ *Ibid.* pp. 36 and 37.

⁶ *Ibid.* p. 57 seq.

⁷ *Ibid.* p. 58.

⁸ *Ibid.* pp. 59 and 60.

⁹ *Ibid.* pp. 61, 62, 63, and 66.

¹⁰ *Ibid.* pp. 66 and 67.

¹¹ *Ibid.* pp. 68 and 69.

¹² *Ibid.* p. 125.

¹³ *Ibid.* p. 74.

¹⁴ *Ibid.* pp. 108, 111, 113, and 116.

¹⁵ *Ibid.* p. 121.

¹⁶ *Ibid.* p. 57.

¹⁷ *Ibid.* p. 235.

¹⁸ *Ibid.* p. 80 seq.

¹⁹ *Ibid.* pp. 145-148.

²⁰ *Ibid.* p. 24.

²¹ *Ibid.* p. 34.

²² *Ibid.* p. 264.

²³ See *Monatsschrift*, XXXIV, p. 145 seq.

²⁴ See *Diary*, p. 26.

²⁵ See *ibid.* p. 1 seq.

²⁶ *Ibid.* pp. 6 and 7.

²⁷ *Ibid.* p. 8.

²⁸ *Ibid.* p. 13.

²⁹ *Ibid.* p. 125.

³⁰ *Ibid.* p. 272. For similar passages, see pp. 93, 89, 121, 172, etc.

³¹ Ibid. pp. 5, 6, and 13.

³² Ibid. p. 141.

³³ Ibid. p. 133.

³⁴ Ibid. p. 185.

³⁵ Ibid. pp. 4-15.

³⁶ Ibid. p. 2.

³⁷ Ibid. p. 18.

³⁸ Ibid. pp. 17 and 82.

³⁹ Ibid. p. 136.

⁴⁰ Ibid. p. 15.

⁴¹ Ibid. p. 125.

⁴² Ibid. pp. 18 and 19.

⁴³ Ibid. p. 277.

⁴⁴ Ibid. p. 274.

⁴⁵ Ibid. p. 275.

⁴⁶ Ibid. pp. 296-303.

⁴⁷ Ibid. pp. 312 and 321.

SAINTS AND SAINTLINESS

¹ Delivered in the Course of Public Lectures of the Jewish Theological Seminary of America, February 9, 1905.

² *Kethuboth*, 17 a. A fair collection of references to Rabbinic Literature regarding the expressions *Chasid* and *Chesed* is to be found in the *Sefer Chasidim*, Parma, p. 240, note 1.

³ Rabbi Bachye ben Bakodah, חובות הלבבות, ch. 9; ש"פ, by Maimonides, ch. 4 and ch. 6. Cf. Schechter, Jewish Quarterly Review, X, pp. 8-12, quotations given there in the text and notes.

⁴ See R. Moses Chayim Luzzatto, מסילת ישרים, ed. Wilna, p. 48, something of this definition.

⁵ See Midrash to Psalms, 149.

⁶ See Schultz, "Old Testament Theology," II, p. 80.

⁷ See *ibid.*

⁸ *Baba Kama*, 30 a.

^{9, 10} See above, p. 9.

¹¹ See *Kuzari*, ed. Sluzki, p. 61; טו"ח, 113, on חסידי אשכנז.

¹² See *Berachoth*, 30 b and 32 b.

¹³ See *Sotah*, 40 a; T. J. *Berachoth*, 4 d.

¹⁴ T. J. *Berachoth*, 7 d.

¹⁵ T. J. *ibid.* See the end of the prayer of R. Tanchum.

- ¹⁶ See *Midrash* to Ps., ch. 76.
- ¹⁷ *Berachoth*, 3 b.
- ¹⁸ See Bachye, חוה"ל, ed. Sluzki, 127 a.
- ¹⁹ See שש"ר ציון, a liturgical collection very popular in the East.
- ²⁰ *Abraham Lincoln, Complete Works*, vol. II, p. 661.
- ²¹ See *Kuzari*, *ibid.*
- ²² See *Bezah*, 16 a.
- ²³ *Kuzari*, 62 b.
- ²⁴ See *Pesikta Rabbathi*, 117 b.
- ²⁵ See *Shabbath*, 150 b, and *Pesikta Rabbathi*, 116 b.
- ²⁶ See *Shabbath*, 12 b.
- ²⁷ See *Life and Conversations of R. Nachman of Braslaw*.
- ²⁸ See *Kuzari*, 59 a.
- ²⁹ *Yebamoth*, 20 a.
- ³⁰ See his commentary to Leviticus, 19 : 2.
- ³¹ See below, p. 216.
- ³² See *Mishnah Ta'anith*, IV, 3.
- ³³ See ראשית חכמה by R. Elijah de Vidas, especially the chapters on Holiness and Repentance. See also below, p. 245.
- ³⁴ See תולדות אדם, by Ezekiel Feivel ben Zeeb, containing the life of that Rabbi.
- ³⁵ See *Aboth*, V : 4.
- ³⁶ See *Little Sefer Chasidim* (page 13 a), by Rabbi Moses Cohen ben Eliezer, printed in Warsaw, 1866. Cf. Guedemann, *Geschichte des Erziehungswesens*, etc., III, p. 212.
- ³⁷ See אורחות צדיקים (Königsberg), p. 41 a.
- ³⁸ See לקוטי תורה, by Rabbi Mordecai of Czernobila, Lemberg, 1867, p. 6 b.
- ³⁹ See נדרש פנחס of Rabbi Pinchas, of Korzek, 26 b. To be quoted hereafter as *M. P.*
- ⁴⁰ See *M. P.* 27 a.
- ⁴¹ See *Baba Kama*, 30 a.
- ⁴² See שמירת הלשון, Warsaw, 1884, where all the Rabbinic references on this point will be found.
- ⁴³ *Makkoth*, 24 a. Cf. also Rashi's commentary.
- ⁴⁴ J. T. *Terumoth*, 46 c.
- ⁴⁵ See *Ecclesiastes Rabbah*, and *Sefer Chasidim*, 44.

⁴⁶ שַׁעֲרֵי הַקְדוּשָׁה, Rabbi Chayim Vital, Warsaw, 1876, p. 9 a., to be quoted in this article as Vital.

⁴⁷ See Vital, 15 a.

⁴⁸ See *M. P.* 21 b.

⁴⁹ See Horodetzky, *Hashiloah*, XV, 167.

⁵⁰ See *M. P.* 21 b and 24 b.

⁵¹ Vital, 17 a.

⁵² Vital, 9 a.

⁵³ See *Aboth*, IV: 4.

⁵⁴ *Derech Erez Zuta*, 10.

⁵⁵ *M. P.* 22 a.

⁵⁶ See Vital, p. 13 a, who introduces this passage with אִמְרוּ, whilst the whole style proves it to be a Midrash. Cf. *Shabbath*, 31 a, but it forms no exact parallel passage.

⁵⁷ Guttman, רֵיבן אִמּוֹנָה וּמַעֲשֵׂה רַב, Warsaw, 1898, 7 a.

⁵⁸ *Sefer Chasidim*, Parma, 363.

⁵⁹ *M. P.* 28 a.

⁶⁰ הַנְהוּגוֹת of Rabbi Melech.

⁶¹ See below, p. 216.

⁶² *M. P.* 26 a.

⁶³ See Horodetzky, *Hashiloah*, XV, 170.

⁶⁴ See *Kethuboth*, 50 a. See also commentaries.

⁶⁵ *Aboth*, V: 10.

⁶⁶ See *Baba Bathra*, 7 b.

⁶⁷ See לִקּוּטֵי אֲמָרִים, ed. Wilna, 1896, p. 52 a seq.

⁶⁸ Guttman, *ibid.*, p. 11 a.

⁶⁹ See below, p. 277, the story of Loria and Useda.

⁷⁰ See Chayim Meir Heilman, בֵּית רַבִּי, Berditzhev, 1892, II: 3 a.

⁷¹ See *Little Sefer Chasidim*, 13 a. See also below, p. 238.

⁷² See *Sefer Chasidim*, Parma, 477 and 478.

⁷³ See Kaydanower, ch. 7.

⁷⁴ See above, p. 157, and also below, p. 270.

⁷⁵ Ps. 16: 8, 9 seq.

⁷⁶ See עֵמֶק הַכֶּלֶךְ by Naphtali Bacharach, 121 c, to be quoted hereafter as Bacharach.

⁷⁷ See Bachye, חוּה"ל, 126 b seq.

⁷⁸ See Rabbi Judah Halevi, *Divan*, II, 91 a.

⁷⁹ See *Zohar*, ed. Krotoschin, to Num., p. 222 b. *Ibid.* to

Deut., p. 281 a. Cf. Luzzatto, מסילת ישרים, 29 a. See also *Sefer Chasidim*, Parma, p. 240, note 1.

⁸⁰ See בית רנ"י, I: 16 a.

FOUR EPISTLES TO THE JEWS OF ENGLAND

¹ Published in *The Jewish Chronicle*, London, 1901.

SAFED IN THE SIXTEENTH CENTURY

(For List of Abbreviations see pp. 290-1.)

¹ See Schwarz, p. 476; cf. Baedeker, Index. See also Rapoport, Introduction to קורא הדורות of Shalom Cohen (Warsaw, 1838).

² See Caro I, 1.

³ See Graetz, *Geschichte d. Juden*, 2d ed., IX: 29 seq.; cf. also English Translation, IV: 400 seq.

⁴ אור החיים, ch. V; cf. Kayserling, *Geschichte d. Juden in Portugal*, pp. 42 and 96.

⁵ See Neubauer's "Mediaeval Jewish Chronicles," I: 111. Similar sentiments may also be found in R. Isaac Arama's חזו"ן קשה.

⁶ Ed. Pietrkow (1902), p. 42.

⁷ See *Responsa* of R. Asher (Rosh), VIII: 10.

⁸ See Epstein, *Revue des Etudes Juives*, XLII, p. 18, and Bûchler, XLIV, p. 241 seq.

⁹ See Graetz, *Geschichte*, VII: 13; cf. Schwarz, 443. Of course, this brief outline has to be completed by the accounts of the travels of Benjamin of Tudela, and R. Pethahiah, and similar works.

¹⁰ See Pharchi, כפתר ופרח.

¹¹ See Hebrew Appendix *Ozar Tob to Magazin*, I: 027; see also Graetz, *Geschichte*, VII: 182; cf. Hebrew periodical *Jerusalem*, edited by Luncz, II, p. 7.

¹² See Graetz, *Geschichte*, VII: 308-9, and *Jerusalem*, II, p. 12.

¹³ See Carmoly, *Itinéraires*, 261, from an unpublished MS. (cod. Paris, 1070); cf. also Pharchi, 284.

¹⁴ See *Jerusalem*, VI, p. 337.

¹⁵ See Graetz, *Geschichte*, IX: 28; cf. the Hebrew translation, VII: 26, notes 2 and 4. The name points to a Spanish origin; cf. also Azkari, 24 a, and Azulai, s. n. The date of Saragossi's settling in Safed cannot be ascertained, but it must have been during the first two decades of the sixteenth century.

¹⁶ See Bertinoro, 209 and 222; cf. Graetz, *Geschichte*, VIII : 278, and IX : 26, and Rabinowitz, 213; but see also Luncz in *Jerusalem*, I, p. 58. It should, however, be remarked that the travellers are not quite unanimous in their evidence as to the hostility of the Mohammedan population toward the Jews. On the other hand, it seems that matters with regard to taxes deteriorated later in Safed. Cf. Caro I, 1, and *Jerusalem*, V, p. 161.

¹⁷ See Bertinoro, 222.

¹⁸ See An. Jb., 277.

¹⁹ See Shlomel, 42 d; see also Kaydanower, ch. 16, and *מהרר הקורש*, I, 43 a.

²⁰ See Sh. J, 16 b; Shlomel, 43 a; see also Responsa of R. Solomon Cohen, II, 38; Responsa רב לחם רב, by R. Abraham Boton, 148; *מאמץ כח* by R. Moses Almosnino, 16 a.

²¹ See in general about Caro, Graetz, *Geschichte*, IX, Index; Rabinowitz, Index; Cassel, *Joseph Caro und das Maggid Mescharim* (Berlin, 1888), and the authorities mentioned in Dr. Louis Ginzberg's article "Caro," J. Encycl. See Neubauer, Catalogue, no. 2578, containing a list of ten eulogies on the death of Joseph Caro, and as to the *untrustworthiness* of the Mentor-Angel, see Rabinowitz, p. 43, note 4.

²² MM 17 a.

²³ Cassel, *ibid.*, is almost the only writer who doubted the authenticity of this work. His arguments are in every respect weak, whilst there is contemporary evidence to the contrary. See Rabinowitz, 242 seq., Brüll, *Jahrbücher*, IX : 150, and Ginzberg, *ibid.*

²⁴ See MM 4 a, 13 c, 18 c, 23 d, 33 b, 49 a.

²⁵ See MM 3 c.

²⁶ See Horwitz, *שלי"ה* (ed. Warsaw), 162 a seq.

²⁷ See MM 22 c.

²⁸ See MM 11 c, 12 a, 17 a, 25 c, cf. Graetz, *Geschichte*, IX : 340 and 561, but see also Hebrew translation, VII : 415, and appendix at the 'end by Jaffe.

²⁹ See especially MM, pp. 25 c and 26 a about הר"ט (ר' יוסף); cf. Kahana, 77, note 1.

³⁰ See MM 18 c and 28 a.

³¹ See MM 4 a, 16 a, 37 a.

³² See MM 6 b, 34 a, 50 a.

- ³³ See MM 28 a.
- ³⁴ See MM 35 c.
- ³⁵ See MM 2 b.
- ³⁶ See MM 30 d, 37 b.
- ³⁷ See MM 16 a, 18 d, 46 a.
- ³⁸ See MM 46 d.
- ³⁹ See MM 3 a, 14 a, 21 c, 24 c, 25 d, 34 d, 44 d.
- ⁴⁰ See MM 3 b.
- ⁴¹ See MM 3 d, 21 b, c.
- ⁴² See MM 52 b.
- ⁴³ See MM 29 d.
- ⁴⁴ See MM 3 b, 41 d.
- ⁴⁵ See MM 3 b.
- ⁴⁶ See MM 13 a, 18 c.
- ⁴⁷ See MM 8 a, 10 b, 19 d, 23 d, 26 b.
- ⁴⁸ See MM 8 b, c.
- ⁴⁹ See MM 50 d.
- ⁵⁰ See MM 4 d, 13 d, 14 a, 19 d, 20 d, 21 a, 27 a, 29 b. About Nicopolis in particular, *ibid.*, 17 b.
- ⁵¹ See MM 25 c.
- ⁵² See MM 12 d, 13 a.
- ⁵³ See MM 23 a.
- ⁵⁴ See MM 5 a, 6 b, 8 d, 14 c, 25 b and c, 27 a, b, c, 28 d, 30 a and b, 34 b, 42 c.
- ⁵⁵ See MM 3 d, 4 b and c, 8 c, 9 c, 16 d, 19 d, 24 d, 30 c, 46 c, 50 a and d. About the possibility of references to Alkabez, see Rabinowitz, 245, note 1. See also below, note 76.
- ⁵⁶ The following remarks about Molko are mostly based on Graetz, *Geschichte*, IX, Index. See also English translation IV, Index, and Vogelstein and Rieger, *Geschichte der Juden in Rom*, II, Index.
- ⁵⁷ See Graetz, *Geschichte*, VIII: 253 and 562, and references given there, to which Sambari, p. 147, maybe added. See, however, Rabinowitz, 152, note 1. His doubts are fully justified, as there is not a single real trace in all the contemporary literature coming from Palestine pointing to Molko's staying in that country.
- ⁵⁸ See references given to MM in note 55, especially the one to MM 50 a.

⁵⁹ See above, note 50. See also Horwitz, של"ה, I, 134 b, and Guttman, דרך אמונה ומעשה רב, Warsaw, 1898, 14 b.

⁶⁰ See Azulai s. n.; cf. also Ghirondi, p. 380 seq. See also Alkabez, Introduction to his ברית הלוי (Lemberg, 1863); cf. Brüll, *Jahrbücher*, IX, 150, and Rabinowitz, 245. See also Landshut, עמודי העבודה, s. n.

⁶¹ See MM 50 d (headed עמוס), which is dated in the MSS. of the MM the second Adar רצ"ו (March, 1536), and it is clear from the contents that Caro was still in חוץ לארץ at that period. For the fact that there were about one thousand families in Safed, I have only the authority of Graetz, *Geschichte*, VII : 302. See Trani, III, 48.

⁶² See Trani, I, 28; Caro II, 16 c. Alsheich, Responsa, no. 27, and cf. Shlomel, 43 a.

⁶³ See Frumkin, 7.

⁶⁴ See Responsa of Berab, no. 22; Bacharach, 109 c; Boton, לחם רב, no. 92, and Vital, 13 b. There are also in the book תקון יששכר, by R. Issachar b. Mordecai b. Shushan, references to קהל האשכנזים and קהלות הספרדים.

⁶⁵ See Trani, III, 48.

⁶⁶ See Trani, I, 106; II, 115 and 131; Responsa by Alsheich, no. 27; Responsa by R. Joseph Trani, I, 82.

⁶⁷ See Sh. J., 16 b, and Bertinoro, 222.

⁶⁸ See Sh. J., 16 b, and Trani, III, 46.

⁶⁹ See Berab, no. 22; Trani, I, 171; II, 25; Radbaz, II, 638, and Responsa of R. Moses Galanti, no. 11.

⁷⁰ See Chabib, 292 d.

⁷¹ See R. Chayim Alsheich's Preface to the Pentateuch Commentary of R. Moses Alsheich, ed. Venice, 1601, p. 6 a. Cf. Leo Modena's *Briefe* (ed. by Prof. Dr. L. Blau), Letter 147.

⁷² See Berliner, periodical *Jerusalem*, II, 68 seq. The Jewish Theological Seminary Library possesses the most important productions of this press.

⁷³ See Sh. J., 16 b, and Shlomel, 43 a.

⁷⁴ See Responsa of R. Isaac de Latas, p. 54; cf. Graetz, *Geschichte*, IX, end.

⁷⁵ See above, p. 209.

⁷⁶ See MM 19 d; cf. *ibid.* 4 d. There can be little doubt that the Solomon mentioned there is Solomon Alkabez.

⁷⁷ About Berab and the history of the Ordination controversy, see Graetz, *Geschichte*, IX : 300 seq.; Rabinowitz, 218 seq.; and the references given there, especially to the *אגרת הסמיכה* forming an appendix to the Responsa of Chabib. It should never be forgotten that in judging Berab we are entirely dependent on material coming from an opponent, who in the heat of the controversy could with all his meekness not remain impartial to his antagonist, and therefore large deductions should be made from all that is said in the aforementioned appendix of the harshness of Berab's character and of the real motives for his action. Cf. also Frumkin, 38 seq.

⁷⁸ See Chabib, 186 d, 198 d, 302 b, and 305 c.

⁷⁹ See Chabib, 188 d. Of the four ordained, we have only the names of Caro and Trani. Graetz, *Geschichte* IX : 307, note, and Frumkin, 73, note 1, advance hypotheses as to the names of the other two. Yachya in his *שלשלת הקבלה* speaks of ten who received the Ordination, but the meaning of the passage is not quite certain.

⁸⁰ See MM 29 a; cf. Graetz, *ibid.* 311. Caro seems to have given up the matter altogether afterwards, there being not a single reference to the Ordination question, either in his *חשן משפט*, no. 61, or in his commentary to Maimonides' *משנה תורה*, IV. Only in his *בית יוסף* to the *חשן משפט*, no. 295, there is a faint reference to it. Cf. Azulai's *חשן ברכי יוסף משפט*, 64.

⁸¹ See MM 16 d.

⁸² About Trani, see Fin, *הכרמל* (octavo edition), II, 586 seq.

⁸³ See Trani, II, 67; cf. also I, 41 and 47.

⁸⁴ See Trani, III, 48.

⁸⁵ See e. g. Trani, I, 156, 189, 274, 336; II, 46 and 180; cf. Caro I, 24.

⁸⁶ See *אהבת ציון*, Anon., 26 d. Cf. also Caro I, 14, where he speaks of his lack of time, which is given to lecturing to the *Chaberim* both in the morning and in the evening.

⁸⁷ See Alsheich, Opinion incorporated in Caro I, 73.

⁸⁸ See Caro I, 92; II, 14 seq. Cf. R. Menahem Azariah of Fano, Preface to the *פלאה הרמון*. Cf. also Azulai; Conforte; Sambari; and Kahana, p. 80 seq.

⁸⁹ See *Pardes*, Preface.

⁹⁰ See ברית הלוי, 39 b seq.

⁹¹ See SG, pp. 1 a, 23 a and b, 24 b; cf. Kahana, p. 80, note 2.

⁹² See Appendix A. 292, 293. With regard to Alkabez see טהרת הקודש, II, 25 b.

⁹³ See אור הישר by Popers, 23 b. See also reference given above, note 60.

⁹⁴ See Kahana, p. 145, note 6, to which are to be added R. Menahem Azariah of Fano and R. Sabbatai Horwitz, the author of שפע טל.

⁹⁵ See Preface to the work mentioned in note 88. Cf. *Catalog der hebräischen Handschriften der kgl. Bibliothek in Modena*, S. Jona, p. 10 seq.; cf. also Kaufmann.

⁹⁶ See the authorities quoted above in note 88; cf. also Bacharach, 7 a and 33 c.

⁹⁷ Besides the usual authorities, such as Conforte (Index), Sambari (Index), and Azulai, s. n., see also Calimani, and Alsheich's Preface to his Commentary to Proverbs. Cf. Leo Modena's *Briefe*, Letter 98. Most of the biographers give the relation of Loria as stated in the text. Cf. also Vital, 2 b. Rabbi Abraham Chazkuni, however, in his book זאת חוקת התורה, states in the name of Alsheich that he had a direct tradition from Loria regarding a certain mystic point, whilst according to Calimani he was one of the direct recipients of Loria's mystical teachings. See also Steinschneider, *Jerusalem*, III, no. 33 c, to a MS. חזית קשה by Alsheich on the precarious condition of the Jews of Safed. Unfortunately, the MS. was inaccessible to me.

⁹⁸ See Appendix A 298 : 17.

⁹⁹ See Appendix A 297 : 4; 293 : 20.

¹⁰⁰ See Conforte (Index), and Azulai, s. n. Cf. Bacharach 109 c; Ch. Y. II, 4 a, and IV, 10 b; Kaydanower, 93, and Popers, 7 b.

¹⁰¹ See Appendix A 294 : 1, 2; 295 : 6, 8; 296 : 13, 14, 15; 297 : 2; 298 : 15.

¹⁰² See Azkari, Preface; cf. Kahana, p. 149.

¹⁰³ See Appendix A 297 : 3.

¹⁰⁴ See ראשית חכמה (ed. Cracow), 174 a.

¹⁰⁶ See Appendix A 294 : 36; cf. 298 : 11, 19, 22.

¹⁰⁶ See Azkari, 95 a seq.

¹⁰⁷ See Appendix A 293 : 25 ; cf. *Baba Bathra*, 10 a, ש"ע א"ח, no. 92, end.

¹⁰⁸ See Appendix A 296 : 27 ; 298 : 16, 27.

¹⁰⁹ See Appendix A 293 : 22 ; cf. 294 : 4.

¹¹⁰ See Shlomel and Vital, where such legends are scattered over the books, parallels to which are to be found in Bacharach's and Kaydanower's works in various places. Sambari, of whose chronicles the Jewish Theological Seminary Library possesses a good copy, is also replete with such stories. Cf. also נשמת חיים, III, 10 ; see Kahana, pp. 146, 148, and 150. Yachya in his שו"ק has also any number of such stories.

¹¹¹ The legend about Joseph is incorporated in the book לקוטי ש"ם (Livorno, 1790) ; Kahana, p. 11, note 5.

¹¹² See Appendix A 293 : 21 ; 297 : 8.

¹¹³ Cf. *Shabbath*, 12 a and b, and the references given there on the margin to the codes of Maimonides and Caro.

¹¹⁴ See Appendix A 293 : 19 ; 295 : 9 ; 297 : 7, 8 ; 298 : 13, 20.

¹¹⁵ See איורחות צדיקים incorporated in the Hebrew book mentioned above in note 111, 69 b.

¹¹⁶ See Azulai, s. n. ; Ch. Y., II, 55 b.

¹¹⁷ The main sources for Loria's biography are the legendary accounts, of which two versions exist. The one is that first published in the *Sammelwerk* נובלות חכמה (see Zedner, 356), and republished any number of times both as appendix to other works as well as by itself under the name of שבחי הארי. This is the version made use of by almost all writers on the subject. The second version, strongly related to it, but in a somewhat more connected form as well as more precise in its dates, is the ספר הכונות ומעשה ניסים published first in Constantinople in 1720, and then in Safed by R. Samuel Heller in the year 1876. See also אור האמת by Moses Mordecai Lebtob, pp. 214-216, where the first two or three pages of this version are reproduced. Sambari's account of the life of Loria is omitted by Neubauer, but the Jewish Theological Seminary Library possesses a photograph copy of the whole work as preserved in the Paris MS., and a copy of the omissions relating to Safed from the Oxford MS. This account of Sambari is almost identical with the second version. Much material is also to be found in Bacharach, 6 a, 7 b,

10b to 14a, 33a to 34a, 77a, 109c, 116b and c, 126a and d, 138a, 141c, 142a and b, 143a, 146b, c, and d, 152 to 154. Bacharach's story is, as is well known, based on Shlomel. Kaydanower has also various legends about Loria (see chs. 2, 5, 7, 9, 12, 16, 22, 31, 34, 46, 48, 77, 80, 87, and 93), which agree on the whole with the second version. Ch. Y. also made use of this version. This version, hardly known to any modern writer except Bloch, in his *Die Kabbalah auf ihrem Höhepunkt und ihre Meister*, (Pressburg, 1905), is extant in various MSS. It is hardly necessary to say that all these legends are greatly exaggerated, and sometimes even written "with a purpose." Cf. Modena, אר"י נהם, ch. 25; but on the whole, the legends fairly represent the estimation in which Loria was held by his contemporaries. Cf. also Calimani, Conforte Index, Sambari Index, and Azulai, s. n. See further, Graetz, *Geschichte*, IX, Index, and Kahana. The account in the text is mostly based on the Constantinople edition, to be quoted as MN, the initials of the *Maaseh Nissim* version. Cf. also Dr. Ginzberg's article "Cabala," Jewish Encyclopedia, and the literature given there about the various mystical systems, to which has to be added Bloch as above. The reader who will study the question will find that we are still in want of a good exposition of Loria's Cabbala, its strange and bewildering terminology, and how far it is to be considered a development of Cordovero's system. The best essay on this subject is undoubtedly the just mentioned article by Dr. Ginzberg, and the book of Mieses mentioned by him; but even in these articles we have more of the system of Cordovero as expounded by R. Sabbatai Horwitz than that of Loria as conveyed by his disciple Vital.

¹¹⁸ See Graetz, *Geschichte*, VIII: 211-213. See also *ibid.*, p. 292, note. Cf. Frumkin, pp. 15, 58, 61-68. From the Responsa of R. Samuel de Modena, 2, it is clear that the German-Jewish settlements in the Turkish Empire preceded those of the Spanish Jews. Cf. Solomon Rosanis, *בתורת ישראל*, p. 163 seq. Graetz's statement in *Geschichte*, IX: 24, that the Jewish settlement in Jerusalem counted in the year 1522 fifteen hundred families rests on a mistaken reading of his authority, where Graetz, by some oversight, added the word מאות, which is not to be found in the text. The sense in the

Sh. J. is plain enough, that the German community counted fifteen families. Cf. Schwarz, pp. 453 and 457. See also Epstein, *משפחת לוריא*, pp. 33 and 35. It is interesting to see that our Loria's son was named Solomon Loria, probably after his grandfather.

¹¹⁹ See MN 2 a. Cf. Azulai, *s. n.*, and Ch. Y., 13 b. According to Conforte (40 b), however, Loria was the pupil of R. David Abi Zimra and the colleague of R. Bezaleel, a view which is supported by Vital, 9 a, *רדב"ז רבך*.

¹²⁰ See MN 2 a-b. The MS. has the following important additional matter: *ויתן לו הספר ההוא וילך ויתבודד בביתו בחצירו ששה שנים . . . ולפעמים אומרים לו . . . צריך סינופים אחרים קשים מהראשונים וכראותו כן יצא מחצירו והלך כן להתבודד במצרים הישנה סמוך לנהר נילוס ב' שנים אחרים כן להתבודד בביתו . . . ובכל ערב שבת הולך לביתו במצרים הישנה בכפר אחד שני המקיאי שבצוען מצרים הנקרא אל'רודא ע"י חמיו שהיה עשיר גדול וזה הכפר היה ברשותו.* See Shlomo's chronology (p. 33 d), which is somewhat different. It is to be observed that the MS. contains no statement as to the date of Loria's leaving Egypt, so that it may be fixed with Graetz, *Geschichte*, IX : 587, not later than 1568. This would allow ample time for his making the acquaintance of Cordovero, who died in 1570, and becoming his regular disciple. Kahana's arguments against Graetz (p. 150) are not convincing. We have always to remember that the tendency was to reduce Loria's residence in Safed to a minimum, so as to make him entirely independent of Cordovero.

¹²¹ See Shlomo, 33 b, and Preface to the *עין החיים*. About the mystical writings of R. David Abi Zimra, and those of R. Bezaleel, see Azulai, *s. n.*

¹²² See Kahana, p. 203, note 1.

¹²³ See Sambari, 151, and Conforte, 40 b.

¹²⁴ See MN 1 b. The MS. adds Joseph Ashkenazi.

¹²⁵ See *Pardes*, 77 a.

¹²⁶ *Pardes*, 26 a.

¹²⁷ Introduction to the *פלא הרמון*, 3 b.

¹²⁸ See MN 2 b and 3 a. More fully in the MS. 3 a-b. וכובש נביאתו מפני הרמ"ק . . . וביום שנפטר אמר להם . . . שבימי היו צינורי קדושה חתומים כתבתי דברי בסיתום גדול בבחינת ספירות אבל אחרי מותי יתגלו יותר הצינורות ויפרש האיש ההוא דברי בבחינת פרצופים כדאיתא בס"פ ד"צ אידרות. See also Preface to עה"ח. Cf. Graetz, *Geschichte*, IX: 589. See also Bloch (as above, note 117), p. 35.

¹²⁹ See above, note 120, and below, note 163, as to the date of Loria's death.

¹³⁰ See Shlomel, 44 b, and Bacharach, 6 c. It is to be noticed that Vital maintained a sceptical attitude toward the relations of Caro's Maggid. See Kahana, p. 268, text and notes, and Rabinowitz, 243. It is not impossible that the distrust was mutual.

¹³¹ See Shlomel, 34 b seq. See also Preface to עה"ח.

¹³² See MN 3 a and 5 b. The author of the קול יוכים was a disciple of Cordovero.

¹³³ See MN 3 a b.

¹³⁴ See MN 4 a b. The MS. 5 a has that Loria said: לכן עצתי: שכל אחד מכם יכתוב לו מה שישמע ממני . . . אמנם לא ניתן רשות לכתוב זולת למה רח"ו. The question whether Loria wrote anything, and how far these so-called traditions in his name are to be relied upon is still a very mooted one. See Kahana, p. 202, text and notes, and references given there. The general impression one receives from the various legendary accounts quoted above is that he declined to write anything, and that he was reluctant to impart any mystical knowledge even by word of mouth.

¹³⁵ See Azulai, s. n. See MN 3 a with regard to Loria's serving on a board.

¹³⁶ See Modena, ארי נהם, p. 66.

¹³⁷ See such works as the ספר הכינות in its various editions and arrangements (Zedner, 379), and the נגיד ומצוה by R. Jacob ben Chayim Zemach (Zedner, 299).

¹³⁸ See *Shabbath*, 10 a.

¹³⁹ See above, note 137, to which has to be added the פע"ח by Vital.

¹⁴⁰ See Shlomel, 141 b. הסנר seems to mean a block of buildings with a synagogue attached to it. According to the Ch. Y., 34 c, it means a College or a Yeshibah. See also Vital, 15 a.

¹⁴¹ See Graetz, *Geschichte*, XI: 587 seq., and references given there. See also כונו"ת (ed. Jessnitz, 1723), I a.

¹⁴² See above, p. 168.

¹⁴³ See כונו"ת, 2 d; cf. Kahana, p. 203, note 5.

¹⁴⁴ See כונו"ת, II c.

¹⁴⁵ See כונו"ת, I b.

¹⁴⁶ See נגיד ומצוה, 45 b.

¹⁴⁷ See כונו"ת 6c. Cf. אורחות צדיקים, 67 a.

¹⁴⁸ See Azkari, p. 48. See also the statement of the traveller Samson Bak, *Jerusalem*, II, p. 145.

¹⁴⁹ See כונו"ת, 3 a.

¹⁵⁰ See ש"ע האר"י הלכות צדקה.

¹⁵¹ See כונו"ת, I a.

¹⁵² See Ch. Y., IV, 53 a and b.

¹⁵³ See כונו"ת, 3 b seq., 24 b seq. Bacharach, II d.

¹⁵⁴ See Shlomel, 39 c, Bacharach, II a, and Ch. Y., I, 37 b.

¹⁵⁵ See Shlomel, 39, and Bacharach, *ibid.*

¹⁵⁶ See גלגולים (Przemysl, 1875), 86 a and b.

¹⁵⁷ See Azulai, *s. n.*, and Kaydanower, ch. 93. Cf. *Pesikta Rabbathi*, 131 b seq., and the Second Esdras, ch. 10, r. v.

¹⁵⁸ See Azulai, *s. n.*

¹⁵⁹ See Shlomel, 39 a, Bacharach, 10 d. Cf. Graetz, *Geschichte*, IX: 588. See also ג"ל, 50 seq.; 61 seq.; 87 d seq., about various contemporaries of Loria. Cf. also Steinschneider, *Catalogue Munich*, 2d ed., Berlin, 1895, pp. 250-1.

¹⁶⁰ See Shlomel, 35 b.

¹⁶¹ See כונו"ת, I b, and Ch. Y., I, 48 b, 51 b, and 59 b.

¹⁶² See Preface to the עה"ח.

¹⁶³ The date of Loria's death is given by most bibliographers as the year 1572. Against this we have, however, the evidence of Conforte, 41 a, who fixes it in the year 1573, for which he is attacked by Azulai and others. Sambari, p. 151, fixes it in the year 1574, which is also confirmed by the traveller Samson Bak. See *Jerusalem*, II, p. 146, text and notes.

¹⁶⁴ See the statement of R. Moses Galanti, the Younger, in the preface to the book כגן ריו"ר, by R. David Abi Zimra (Amsterdam, 1679).

¹⁶⁵ Horwitz is the one who dwells more on the mystical exposition of the ideal man than any of the authors of ספרי מוסר

who became popular with the large masses, and a careful reading of the first seventy pages of his של"ה (ed. Warsaw, 8°) will show that it is chiefly the קדושת הגוף and the hope consequent upon it which he is aiming at. Cf. especially page 19 b; 20 a seq.; 28 a seq.; 30 b seq.; 33 a seq.; 47 a seq.; 59 a seq.

¹⁶⁶ See *Jerusalem*, II, p. 143, and Frumkin, 117.

¹⁶⁷ See Azulai under these names. Cf. also Shlomel, 36 a and 41 d. See also the Responsa of R. Joseph Trani, I, 82. Cf. also Sambari, 161, with regard to the Loria Synagogue.

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